

The Secret of Dreams

Yacki Raizizun



Project Gutenberg

The Project Gutenberg eBook, The Secret of Dreams, by Yacki Raizizun

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org

Title: The Secret of Dreams

Author: Yacki Raizizun

Release Date: August 8, 2004 [eBook #13137]

Language: English

Character set encoding: ISO-646-US (US-ASCII)

***START OF THE PROJECT GUTENBERG EBOOK THE SECRET
OF DREAMS***

E-text prepared by Juliet Sutherland, Keith M. Eckrich, and the Project Gutenberg Online Distributed Proofreading Team

THE SECRET OF DREAMS

by

YACKI RAIZIZUN, PH. D.

Price, Fifty Cents

CONTENTS

The Dreamer 5

Varieties of Dreams 12

How to Evolve the Large Consciousness 37

DREAMS

Everybody dreams, but there are few who place any importance to the phenomena of sleep. Before we can begin to comprehend or even analyze dreams, whether our dreams are symbolic or otherwise, we must first divert from our mind our materialistic conceptions of what the individual called man really is. The external or physical man, is no more the man than the coat he wears. The physical man is only an instrument of which the real inner man or soul expresses itself in the physical universe. Various materialistic theories have been given in the past, trying to explain the mighty phenomena of dreams, but these theories have always been more or less unsatisfactory. Why? Because the-materialist tries to explain the riddle of human existence without an individual human spirit his explanation will always be unsatisfactory.

Dreams afford a separation of soul and body. As soon as the senses become torpid, the inner man withdraws from the outer. There are three different ways which afford this separation. First, natural sleep. Second, induced sleep, such as hypnotism, mesmerism or trance. Third, death. In the above two cases the man has only left his physical body temporarily, whereas in death he has left it forever. In the case of death, the link which unites soul and body, as seen by clairvoyant vision, is broken, but in trance or sleep it is released. The real man is then in the astral world. He now functions in his astral body, which becomes a vehicle for expressing

consciousness, just as the physical body is an instrument for expressing consciousness in the waking state.

Consciousness is not annihilated when the man is in the Astral world, it is only temporarily suspended. Just the same as in the case of death. The man is fully conscious in the astral regions clothed in the body of the Astral matter. This Astral body is in the physical and extends little beyond it. The Astral world is here and now, interpenetrating the physical, and not in some remote region above the clouds as so many imagine.

* * * * *

Man is a soul. He has a body. He expresses himself in three worlds. While he functions in the physical body, viz., physical, emotional and mental worlds. Just as the Astral interpenetrates the physical the mental interpenetrates the Astral. The Astral body in which man functions during sleep is the body of emotions and desires and he expresses these desires and emotions in the physical life.

* * * * *

The Astral body in which man functions during sleep is very subtle matter. It resembles the physical. In fact, it is an exact reproduction of it, but it can only be seen by clairvoyant vision. When a man leaves his body in sleep or death, the spirit must leave the physical body before it will be rested and recuperated to enable it to undergo the strenuous daily toil of physical life.

Here is an example. Let a man go to bed say ten o'clock. Let him sleep until six next morning. The ordinary man will awaken feeling refreshed and ready for his daily toil. Let him go to bed at ten, lie awake all night, next morning he will not feel refreshed and during the day he may feel sluggish

and sleepy. Let him go to bed and lie awake night after night for a few weeks, what will be the result? He will be a physical wreck. Although he may have the same amount of hours lying in bed, he will not feel recuperated and refreshed unless he has had his natural sleep and this can only come to pass.

When the soul or spirit withdraws from the physical body, the physical body is not the man, and as long as our materialistic writers who endeavor to interpret dreams fail to grasp the nature of the inner man, the real self, they will be forever groping in the dark.

The first question that naturally arises in the mind of the layman is this: How can a man leave his body in sleep and continue its natural functions such as digestion, circulation of blood, etc.

We do not consciously direct the circulation of the blood, or any of the natural bodily functions during our waking state. These things go on whether we will them or not. Although the spirit leaves the body in sleep as previously stated, there is still a magnetic connection with soul and body. This magnetic connection acts on the sympathetic nervous system and the cerebro spinal which controls the functions of the human organism. In sleep the astral man may be in the immediate vicinity of his sleeping recuperating physical body or it may be thousands of miles away in space, the magnetic connection still exists regardless of the distance. No matter what distance the astral man is away from his physical body, he can return to it with the rapidity of thought, as the saying is, for it is the soul that thinks, the brain is only an instrument of the soul.

Many of our dreams may be attributed to subconscious memory, for when our mind is centered on a certain train of thought these thoughts are apt to filter through into the conscious state in sleep. The subconscious memory cannot be truthfully called a dream, for it is only a memory of

something we have previously perceived in reality or imagination. One only has to examine his subconscious dream in the light of reason to eliminate them. Telepathy does explain some of our dreams, for just as it is possible for minds to receive telepathic communications (thought transference) from another in the walking state, it is also possible for the so-called dead to have telepathic communication with the living, for thought is a power, its limitation is unknown.

While many of our dreams may be traced to subconscious memory or telepathy and happenings of material affairs of our daily lives, others are undoubtedly the astral happenings of the ego while functioning in the etheric regions. There we meet not only the misnamed dead but also many of those who are still in the physical body, and let me state here that many of our difficult problems of physical life are worked out in sleep.

The old axiom, "I will go to sleep on it," has a greater significance than is generally attributed to it, for sleep and dreams have more to do in shaping your lives than you have any idea of. You can go to school in sleep and study anything you are studying in physical life and make marvelous progress. This requires much training, however. Keeping the mind free from evil thoughts is most essential to enable the sincere investigator to enter that larger state of consciousness, for the thoughts of our waking state have a more or less effect on the ego during sleep. Every individual harbors a certain train of thought, whether at business or pleasure this train of thought has a tremendous influence on the ego, in fact it shapes ones destiny.

Choose well your thoughts for your choice is brief and yet endless. —Anna Besant in Thought Power

Man may be said to live two lives in one, one when he is fully awake and the other when he is sound asleep. These two lives, of course, is the expression of his one existence. The highly developed, spiritual man as he

retires into the interior world during sleep, realizes a state of spiritual bliss that is far beyond the stage of ordinary mortals. Man has been in the habit of looking at himself as a mass of flesh and muscle with a slight chance of realizing the Divinity within him. As the earnest soul gradually arouses himself he finds his proper place in the universe, for within him are all the attributes of deity, and when he reaches the end of the long evolutionary journey that is ahead of him he will find himself and know what he is destined to be, a God.

VARIETIES OF DREAMS

In order to distinguish and classify the different kinds of dreams in which everyone has an experience they may be divided into four variations. Nearly all dreams may be classified under this heading:

1. Physical Stimulus.
2. Subconscious memory.
3. Telepathy.
4. The Actual Astral experience of the Ego or Soul in the Astral region.

Physical Stimulus may be the direct cause of impressing certain ideas on the physical brain which may appear to be a reality. The falling of a book, picture or any article in the room may cause the sleeper to dream of firearms; a soldier may dream of a battlefield; a sensitive female may dream it is a burglar; a person who throws the bed clothes off him on a cold night may dream of snow and ice; the continual dropping of water from a faucet in the room of the sleeper has been the direct cause of a friend of mine dreaming of a passenger train; the steady tramping of footsteps overhead may be the cause of dreaming of thunder storms, etc. We must also take into consideration the physical and mental environments of the sleeper.

THE SUBCONSCIOUS MEMORY

The subconscious memory may be the direct cause of certain dreams. When the mind is centered on certain things, the sleeper goes over his life again and again in phantom fashion. He lives over the experiences of his daily life. Very often the ego enlightens the sleeper of some material thing for his own benefit, which he may use advantageously in his waking state, but as he generally looks at the phenomena of dreams as an hallucination of the brain, he allows many a golden opportunity to slip through his fingers because the materialist's brain cannot grasp things of the spirit.

All the knowledge and rubbish of our past lives is stored up in the subconscious mind where it remains in minute form. Memory is only the awakening of the sub-conscious mind, a long and forgotten incident, that has made a deep impression on the mind, is apt to filter through into the conscious state in dreams. In time of illness or when one's vitality is low, the dream picture of the past is apt to play a very prominent part in one's sleep. Childhood and long-forgotten scenes come up frequently and appear as real and genuine as if they had only happened the previous day. They frequently give the dreamer joy or sorrow, according to the stages he passed through.

Even action of past lives may come up into the subconscious. Dreams of running around nude without any feeling of shame may be the memory of a previous existence. Falling from a high cliff or trees. Being chased around by some wild animals may be attributed to a primitive past. Dreaming of primitive people, places and things, only takes the dreamer a step nearer the stone age, from whence he came. Instead of looking at these subconscious dreams with horror and dread as some people do they should study them and shape their lives accordingly.

TELEPATHIC DREAMS OR THOUGH TRANSFERENCE.

Telepathy is a known and established fact. The connection between minds without material means of any kind, has often been demonstrated by the very simple method of one person acting as a sender, while the other acts as a receiver. The sender thinks of a certain subject selected before-hand. He may write it down on slate or paper. This often helps him to keep his mind concentrated on the subject he wishes to send to the receiver. The receiver places himself in as receptive a position as possible, and Keeping his mind calm, the impression he receives he makes note of. After a few experiences he may find the message to be correct, word for word. This is telepathy.

In sleep there is often telepathic conditions between minds who are in close sympathy with each other, such as man and wife, mother and children, or people whose business brings them close together, may exchange thoughts during sleep. For instance, in one case a mother received the thought of her boy, who was away from home, telling of his sickness. A few days later she received a letter verifying her dream. A salesman dreams of a friend telling him of his company doing a big business in a neighboring town. Upon his friend's return his dream was found to be correct.

A lady in San Francisco (whose husband was in Australia) for three successive nights, dreamed of his returning to America. She did not expect him until early in the fall of the year. She was dreaming of him in the spring. On the fourth morning after her dream she received a letter telling her about his unexpected return. These are so-called telepathic dreams, usually from minds of living people, although telepathic connection from minds of disincarnate beings is possible.

THE ACTUAL ASTRAL EXPERIENCE OF THE EGO DURING SLEEP IN THE ASTRAL WORLD.

The actual Astral experience in which the ego sees distant sights, sights and visions which he knows do not actually exist upon the physical plane, such as communicating with the dead, recovery of lost and stolen property; having premonitions of a certain thing which actually happens, such as approaching danger or death.

Above are but a few of the actual astral experiences of the ego which it endeavors to impress on the physical brain. Sometimes it impresses them by symbols, for symbols are the true language of the soul, and to know how to interpret the meaning of the symbols of your dreams is of the utmost importance to the beginner. A symbolic dream, which is an actual astral experience, can only be interpreted by the dreamer himself, for no one lives your life but yourself. The first impression you receive intuitively, of a dream you see symbolically, is usually correct. The reason the layman does not interpret his dreams correctly, by following his intuition, is because he generally has some material idea of his own concerning dreams.

Here is a dream that may be said to be an actual experience of the ego. Taken from the Chicago American, July 17, 1920:

Dreams sons drowned; found bodies in river, Burlington, Vt.
The dream was responsible for the finding of the bodies of George Raymond, Jr., 14 years, son of George Raymond, and his uncle, Winford Raymond, in the Lamoille river at Fletcher. According to Winford's father, the vision of the boy's mother appeared before him in a dream and directed him to look for the boys in the river. They had been absent from home since Sunday. The dream was so vivid that the father wakened and at 2 o'clock went to the river

bank, where he found the boys' clothing. At daybreak the bodies were recovered.

Here is a dream of the so-called dead who, many believe, exist in a state of dreamless sleep or annihilation, appearing in a vision, and so impressing on the astral brain of the sleeper where the boy's bodies were, that he actually brought the vision or astral experience through into the waking consciousness. Here is proof of a mother looking over her children, even if she is separated from them through the doorway of the tomb. No sane person today can actually believe the tomb to be the doorway to the night of oblivion. Many of the misnamed dead are present, and when we go to sleep at night we meet them and converse with them just the same as if they were inhabiting their mortal bodies.

We do not claim, however, that the dead are all-knowing; but free from the physical bodies, the spiritually enlightened ones have a broader vision of things, especially if there is a close sympathetic feeling between the dead and the living, as there appeared to have been in this case, for the conditions must be absolutely harmonious before one may bring his actual astral experience into the waking consciousness.

An interesting case of the dead appearing in a dream was as that of Mrs. Marie Menge, 15 West Schiller street, Chicago. Mr. Charles Peterson, former lieutenant of the Danish army, was a roomer with Mrs. Menge for a number of years. He had no relatives or near friends in America. Mr. Peterson had been ill for some time with asthma and finally was taken to the Hahnemann Hospital, 2814 Ellis avenue, Chicago. In less than a half hour before she received the telephone call telling of his death she suddenly awakened and told her husband Mr. Peterson had appeared to her in a dream. She states, he appeared in a white cloud and seemed well and happy. He died about 1:30 A.M., Saturday, March 18, 1921.

It was an easy matter for C. Peterson to appear in a vision to the only one who had shown any sympathy and kindness toward him during his illness, and his landlady being asleep, was functioning in her astral body, which becomes a vehicle of consciousness, and as there was sympathy between the two it was possible for her to retain her astral vision in waking suddenly as she did.

The dead are not dead at all, as many imagine. This man is only physically dead because he has lost his physical body. He is not intellectually and emotionally dead because he has not lost that part of his mechanism of consciousness which is the seat of thought and emotion. The physical body only allows us to express ourselves in the physical world, but it is not the man, any more than the clothes he wears.

Extract from the Sunday Herald-Examiner, May 8, 1921:

NEW GHOSTS ARE WRITING POETRY BY UNIVERSAL SERVICE.

Paris, May 7.—Can a ghost write poetry? You betcha, says Baron Maurice de Waleffe, the French satirist, who tells of a remarkable book of spirits' poems just published in Paris under the title of "The Glory of Illusion."

Three years ago died Judith Gautier, niece of Theophile Gautier, and left a collection of slightly—er—passionate novels and collections of poems which were circulated among friends. One of these friends was a girl, Judith's most intimate companion. A year after Judith's death this girl dreamed a dream. In the dream Judith appeared and commanded her to seize a pencil and write to dictation. The result was a series of poems of an exoteric character which are triumphs of meter and scan perfectly. They are published in the name of the girl friend, Mlle. S. Meyer Zundel, but Mlle. Zundel says they're not really her works at all, but were directly dictated by

her dead friend. Previous to Judith's death, Mlle. Zundel says she never wrote a line of poetry.

Here we have direct proof of an invisible intelligence directing this young lady to write poems which she admits she never wrote before her friend's death. The materialistic skeptic who is always ready to interpret dreams as coincidences cannot call this a coincidence before the testimony of such facts when they are brought to the eyes of an intelligent public. The would-be interpreter of human existence remains baffled and silent; they can neither deny these facts nor do they dare to explain them.

Friday, May 6, 1921, Chicago Daily News (by Marion Holmes):

Dear Marion Holmes: I should like just out of curiosity to get the opinion of some of your corner readers, as well as your own, on the enclosed sketch of a dream I had when working out west. About 26 years ago I was working in the West near the mining country, and one night I dreamed I was in a mining town, the name of which I did not know in my dream, nor had I ever seen it in reality. I was crossing the street to a store building painted white, and in my hand I carried an envelope that I was to deliver to the boss of the store. When I arrived at the center of the street I was met by three men who were coming from the opposite side, one of whom stopped me, saying: "Come with me and I will show you where there is a gold mine." I replied: "I haven't time to go now," but he insisted, "Well, come anyway and when you have time you can go and get it." So I went. We started off in the direction of what I have since learned is the richest locality in gold mines and after walking a while we seemed to float through space; then we came to the ground a few feet from the top of the mountain. We

walked up to the top and again floated in the air in a semi-circle, landing at the foot of another mountain a few miles to the west.

The stranger said: "I want you to note the peculiar formation of this country and this stream and right here, walking a short distance, is where you will find the gold." About three months later I decided to return to Chicago, and in the train I met a cigar salesman who, as we soon became friendly, insisted that I should locate in one of the towns on his route and gave me a letter to a certain friend of his in the mining district. When the friend had read the letter he wrote another to a friend of his own on whom I was to call. As I went down the street I carried the letter in my hand and as I crossed the street I stopped short, for the store I sought was the store of my dream.

Three years ago at a summer resort where a company of us were telling strange dreams, I remarked that the weak part of my dream was that one of my guides was supposed to be a dead relative of my own, and my mother remarked at once, "I had an uncle, a prospector, who died out West in the mining country, but nobody ever knew just where."

Chicago.

CURIOSUS.

MARION HOLMES' ANSWER.

Dr. Peterson, the New York neurologist, in a recent magazine article on dreams and their meaning, points out that many dreams thought to be prophetic can be accounted for physiologically and avers that there never was a purely prophetic dream. He would contend, no doubt, that your waking thoughts having been a good deal engaged with Western life, your dream carried the same train of thought straight through. He would probably characterize the incidents of the rich mines, the store and the relative as merely coincidental, yet as the writer of a text-book on mental philosophy observes, to call such dreams coincidences leaves the mystery as great as before.

It is evident Curious is not as curious as what he signs himself. If he had investigated his dream he may have found it to his advantage.

* * * * *

WARDEN DREAMS OF JAIL DELIVERY—FOILS ATTEMPT.

Chicago American, February 24, 1921.

New Orleans, Feb. 24.—Because Capt. H.J. Ruffier, warden of the House of Detention, dreamed there was a jail delivery on, a general effort to escape from the prison was frustrated. Forty prisoners confined in one big room, on the Tulane avenue side of the building, were detected working at the bars of a window and picking at brickworks under another window when discovered.

This dream may be attributed to mental telepathy. The prisoners evidently have been planning their escape for days. (Creating thought forms.) It was possible for the warden in sleep, out of his body, to be

mentally impressed of the delivery and bring it through into waking consciousness.

* * * * *

DREAMING TO SOME PURPOSE.

Chicago Daily News, February 24, 1921.

Huntington, W. Va.—Mrs. Mattie Estep was told in a dream to write songs. She did so, and two of them were accepted and published in New York.

PAINTS PICTURE IN DREAM, GHOST GUIDES HER BRUSH.

Chicago Evening American, June 8, 1921.

Peoria is all excited today over the announcement by Benjamin H. Serkowich of the Peoria Art League that a canvas painted by a woman in her dream with the hand of the immortal and long since departed Whistler guiding her brush, is on display at a local theater mezzanine floor which gave space to the annual exhibit of the League.

Mrs. William Hawley Smith, wife of Dr. W.H. Smith of Peoria, is the woman. She and her husband are among the wealthiest and most socially prominent families in Peoria.

Dr. William Hawley Smith is well known as a student and writer on sociological problems. Both he and Mrs. Smith claim to have frequently

received spirit messages from the dead. Several weeks ago Mrs. Smith says she was sleeping soundly when Whistler appeared in a dream. The famous artist commanded her to don her artist smock and get her brushes, paints and palette; then she translated to canvas the instructions he imparted, and frequently his hand guided her brush. She worked feverishly all night, and in the morning awoke fatigued, but the picture was finished.

Chicago Tribune, Saturday, March 12, 1921.

Dreams being led to hiding place of missing girls. Mother's vision of her daughter comes true. Girl of my dreams. Sounds like the title of a new song, doesn't it. The girl is Evelyn Niedziezko, 17 years old. She lives at 3939 South Campbell avenue. Last Wednesday night she disappeared from home. That night and on Thursday night her mother dreamed of her. In both dreams she saw her daughter enter a flat building. It seems to her in her dreams it was on Cottage Grove avenue, near 27th street. Last night Mrs. Niedziezko reported the girl's disappearance to the police. Lieut. Ben Burns, to whom the mother talked, asked her if she had any idea as to where the girl might be staying. She told her dreams.

TOLD TO GO THROUGH WITH IT.

"Do you think it would be any use to go over to Cottage Grove avenue and look around?" she asked. "I haven't much faith in dreams myself, and I guess the police would think I was crazy if I asked them to make a search on the strength of a dream." Lieut. Burns believes in dreams and hunches and such things, and he advised Mrs. Niedziezko to go through with it. Mrs. Niedziezko went over to Cottage Grove avenue, and walked around until she saw a flat building that looked just like the picture that had come to her that night in her vision. She had seen her girl sitting in a

dining room of such a flat. The house proved to be 2727, mystic numbers. The family of William Llewellyn lives there.

GET POLICE TO HELP FIND GIRLS.

Mrs. Niedziezko went to the Cottage Grove avenue Police Station, and asked for help to search the flat for her girl. She did not say anything about her dream for fear they would laugh at her. Detectives Pieroth and Fitzgerald accompanied her to the building. In answer to the ring Evelyn herself came to the door. Evelyn had been visiting a friend.

The mother had, no doubt, been thinking daily of her daughter's disappearance and unconsciously impressed the idea on the ego, and as the ego carries out the impressions of our waking state, she actually brought the knowledge of her astral experience into the waking consciousness, and the intense desire on the mother's part was the direct cause of her bringing the same experience through two successive nights, showing the ego can impress on the mind important information. The ego is also the source of premonitory dreams.

HAS PREMONITION—DROPS DEAD IN HOTEL LA SALLE.

Chicago Evening American, Friday, March 25, 1921.

Christian H. Ronne, 60, president of the C.H. Ronne Warehouse, 372 West Ontario street, dropped dead in the Traffic Club on the eighteenth floor of the Hotel La Salle two weeks after he had informed his son-in-law, C.A.

Christensen, cashier of the Mid-City Trust and Savings Bank, of a premonition of death.

LOCKLEAR FORECAST DEATH—FRIEND OF AVIATOR TELLS OF STUNT-FLYER'S PREMONITION.

Chicago Evening American, Aug. 4, 1920.

Fort Dodge, Ia., Aug. 4.—Lieut. Homer Locklear, famous stunt flyer, killed in a fall at Los Angeles, Monday evening, had a premonition several weeks ago that he would meet his death this summer, according to Shirley Short, Goldfield Iowa, original Locklear pilot. Short was married recently and is passing his honeymoon at his home. He left Locklear in Canada three weeks ago and had planned to rejoin him in a week. "For more than a year we went together doing stunts," said Short. "During that time Locklear laughed at the idea of danger until about a month ago. It was shortly after I left him that he became depressed and told me several times that he would get knocked off this summer. It worried me because it was so unlike Locklear."

WRITES DEATH POEM ON FATAL PLANE FLIGHT.

Chicago Evening American, June 11, 1921.

Washington, June 1.—How Lieut. Cleveland W. McDermott penned a death poem in the plane in which he and six others were crashed to death Saturday night was revealed here today.

It is the story of perhaps the most remarkable premonition of death that ever has been recorded before the fatal flight. McDermott, who was a seasoned world-war veteran and accustomed to hazardous flights, wrote seven letters to as many friends. These he placed in the hands of a fellow officer with instructions that they be mailed in the event of his death. The poem was discovered in the lieutenant's personal effects, written on a piece of scratch paper. It had been stuffed in a breast pocket of his uniform. The writing was scraggly, due to the vibration of the motors. This is the death poem:

Another hour and far away I fly;
A last farewell to my friends I cry;
Then up to the rosy dawn in flight;
A battle with the elements I must fight.
Lost in the fog and mist and rain;
Tossed hither and yonder I strive in vain
To again win out as I have in the past;
Little I knew this was to be my last.
Sharp crash, and my wings are broken back;
Every wire is useless with too much slack.
Down, down I swirl and slip and spin;
Thinking only of all my worldly sin.
The earth seems rushing up to me;
While rigged crags raise their heads to greet me.
As twisting and twirling downward I swirl;
I bid a sad good-bye to a little girl.
Lower down into the trees I crash;
My plane and I have gone to smash.
Up from the Mass call me,
My untouched, unfettered spirit flies
Straight to mother's waiting overhead.

Although no one, so far as is known, saw Lieutenant McDermott write the poem, his fellow officers at Golding field pointed out today that every indication points to it having been written during the hour preceding the fatal crash. His first act following the premonition was to write the farewell letters, said a fellow officer today. The poem obviously was written under the vibration of engines, so it follows it must have been set down during the last few minutes of his life. The officer to whom Lieutenant McDermott intrusted the farewell letters mailed them a few minutes after he heard of the fatality.

In this case the premonition seems to have served its purpose advantageously. Death had no terrors for Lieutenant McDermott.

SON'S DREAM LOCATES HIS FATHER'S BODY.

Chicago Herald-Examiner, Thursday, June 23, 1921

Dickinson, N.D., June 22—A dream in which he saw the spot where his father's body lay led Raymond Everetts, 11, to discover the body yesterday. Tom Everetts, the father, was one of three section men drowned by a flood near Medora Saturday. Several years ago the boy announced the death of an aunt shortly before a telegram confirmed his prophesy.

When the ego impresses the lower mind of approaching danger, in dreams or otherwise, it is simply for the individual to be prepared for what is in store for him, just as a wise physician tells his patient when the end is near to be prepared.

Miss Miller, 375 Brenner street, Muncie, Germany, had a premonition of her brother drowning. She states:

"My brother was a great swimmer. Two weeks before he was drowned I had a premonition of his death. In my dream I saw him diving into the river. His head struck a rock, then I saw his lifeless body float before me for three successive nights. I told him of my dream. I begged him not to go bathing, but he only laughed at me, saying, 'I can protect myself in the water.' His death was the exact working out of the premonition of his death."

The student of dream-lore knows the ego is ever watchful, and it always impresses the lower mind when danger approaches. There are also cases which appear to indicate when the ego is unable to impress the individual. The information is often conveyed through another person, as the above would indicate, who is sensitive enough to bring the information in the waking state.

HOW TO EVOLVE THE LARGER CONSCIOUSNESS.

It is a very difficult matter for the layman to bring his actual astral experiences into the waking state (but fortunately for us) any faculty that is lacking may be evolved. It takes a very sensitive instrument to register all that is seen, heard and done while out of the body. It also requires physical, emotional and mental harmony, or the dreamer is apt to mistake an actual astral experience for an automaton of the physical brain, or vice versa. To what extent the ego would guide us and warn us, if we were only sensitive and responsive to the delicate vibrations sent down into the physical brain, it is impossible to guess, says L.W. Rogers in his volume, "Dreams and Premonitions." The extent by which we are guided and warned from the ego depends upon how much we are not swayed by our physical methods of artificial civilization implying the power to impress the astral experience on the physical brain.

The habit of our scattering thoughts must also be brought under control. One must be able to concentrate his mind on what he wants to think about. Camille Flammarion says nineteen-hundredths of the human family never think at all. They are merely shallow receptives for the thoughts of others. As you acquire the habit of controlling your thoughts and with the emotions well under control, then you begin to turn the consciousness back upon self, and as the sleeper lays his body down to rest he gives the ego an

opportunity to impress itself on the lower mind. Gradually the mind is brought under control. This connects the two different states of consciousness. At first you begin to see pictures, landscapes, faces, etc., only for a flash. Then you will fall into unconsciousness. Once this state is attained, if continued the rest will not be so difficult.

With practice, you will be conscious of yourself leaving your body, conscious of yourself looking down on your body asleep, and seeing yourself going on a journey to inspire a friend or to acquire some knowledge of something you are studying in physical life. In this way you make your nights, as well as your days, to be of assistance to others. Your nights may be made useful even if you are not conscious of yourself out of the body, by suggesting to yourself upon retiring, that you will go somewhere, and meet some one and assist them in an unselfish act. If you persist in your suggestion on retiring, your spirit will go where you demand it to go, although you may not remember your experience in your waking state.

Just as it is possible for you to render help to another in sleep, so you can influence them for a good purpose. It is also possible for you to influence another selfishly, and let me warn you here, if you do, you are practicing black art, and as surely as night follows day it will return and burn you as you justly deserve, so beware and think well before you act. He who dabbles in occult teachings for selfish ends treads on dangerous ground, and he will not attain his desires, but rather the reverse. The unselfish soul who acts unselfishly can be of much service to his fellow-man, not only the living but also the misnamed dead, and they can often remember their astral happenings in waking consciousness to the minutest detail. This requires rigid training.

The beginner will find it to his advantage, to resolve before falling asleep that he will bring his astral experience through into his waking consciousness. It is also well to keep a notebook at hand and write down your dreams in the morning, if you cannot remember your dreams.

Speak to no one. Do not leave your sleeping chamber. Before the day is many hours old your dream will come to you. In this way if the student is patient and sincere he will, in time, be able to find out many things of the invisible realm where his soul functions during the time his body sleeps. I do not claim that our physical plane affairs should be guided entirely by dreams, nor are dreams of the fortune-telling variety to be relied upon. You must use your reason and judgment in this the same as anything else, and only when the student has attained to that point in his development where there is no break in consciousness, may he be guided by the astral life. The mystic, and sages, go beyond the astral life. They go into a state of dreamlessness. Listen to what a great mystic said:

"In waking state we are conscious of the objective universe. In dreaming we are conscious of the inner world. Then we are of great help to the living, and also the misnamed dead. In dreamlessness the true seer turns the light of consciousness back upon itself and in its own light sees the gloom of nothingness. Imagine for a moment the absolute non-existence of the vast world devoid of sight and sound. What remains a vast space. Imagine the vast space to be void of ether and the subtle seeds of creation. Perfect stillness reigns supreme over the ocean of universal space, beginningless and endless. What supports it? It is supportless, soundless, cloudless. He does not see. Yet he is not blind, does not hear, yet he is not deaf. He goes beyond the feeling of time and space. Every time the true seer enters a state of dreamless sleep he

enjoys the span of Ethereal Glory; his consciousness is centered in the bosom of the Absolute."

LIST OF BOOKS

BY YACKI RAIZIZUN

Breathing Exercise—Price, 15c, Paper Cover, Postage Free.

The Psychology of Success—Price, 35c, Paper Cover, Postage Free.

The Secret of Dreams—Price, 50c, Paper Cover, Postage Free.

Reincarnation Lecture—Price, 25c, Paper Cover, Postage Free.

Unfired Food and Trophotherapy—Price \$4.00, By GEORGE J.
DREWS, AL.

D.N.D., Bound in Black Cloth, Postage Free.

* * * * *

ADDRESS ALL ORDERS TO:

YACKI RAIZIZUN
— West Schiller Street
Chicago, Illinois.

END OF THE PROJECT GUTENBERG EBOOK THE SECRET OF DREAMS

***** This file should be named 13137.txt or 13137.zip *****

This and all associated files of various formats will be found in:
<https://www.gutenberg.org/1/3/1/3/13137>

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away—you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

*** START: FULL LICENSE ***

**THE FULL PROJECT GUTENBERG LICENSE PLEASE READ THIS BEFORE YOU
DISTRIBUTE OR USE THIS WORK**

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at <https://gutenberg.org/license>).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project

"Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently

displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in

Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited

to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you

may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <https://www.pglaf.org>.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at <https://pglaf.org/fundraising>. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email

business@pglaf.org. Email contact links and up to date contact information can be found at the Foundation's web site and official page at <https://pglaf.org>

For additional contact information:

Dr. Gregory B. Newby
Chief Executive and Director
gbnewby@pglaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit <https://pglaf.org>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including including checks, online payments and credit card donations. To donate, please visit: <https://pglaf.org/donate>

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart was the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

<https://www.gutenberg.org>

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.